HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

West India Mission and Emancipation.

The Rev. Joshua Tinson, one of the oldest English Baptist missionaries in Jamaica, now on a visit to the United States for the recovery of health, has communicated, at the request of the editor of the New-York Baptist Register, a very valuable paper on the condition of the colored population in the British West India Islands, and on the tendencies of the apprenticeship system. Mr. T. writes, it will be seen, in answer to certain inquiries propounded. The following is a part of his communication. We quote from the Register. The remainder will appear next week.—*Christian Watchman.*

Utica, Sept. 35. 1837.

My dear Friend—Your inquiries about our mission, and the general state of things in Jamaica, are such as have often been proposed with much apparent interest. It would seem that many in your land are looking with some solicitude to the introduction of entire freedom in the British colonies, as likely to have an influence on this country. Whether it will or not, is not my business to decide. Speaking the truth in love and without wishing to provoke controversy, for which I have neither time, inclination, or strength, I shall endeavor to answer your queries, as far as I am able, by a simple statement of such facts as have come under my own observation during fifteen years' residence in the West Indies. I wish it distinctly understood that I am not travelling as an abolitionist, or an anti-slavery agent, but solely for the benefit of my health; at the same time I have no wish to conceal my uncompromising detestation of slavery in all its forms.

With the present state of our churches in Jamaica you are acquainted; as the statistics taken at our annual association, in March last, have been republished here; from which it will be seen that the total number of members there in full connection, in all our churches, was upwards of 17,000, and that the clear increase of members last year was above 2,800. I need not enter into a detailed account of the different stations; suffice it to say that our mission, which was commenced about twenty-one years ago, was carried on, through the various difficulties, with almost uninterrupted success, till the disturbances in 1831. At that period the spirit of persecution raged with unusual violence, and a large amount of property was destroyed in the demolition of places of religious worship. I do not refer to this with any vindictive feeling, or with a view to perpetuate the recollection of past offences. We would forgive, as we hope to be forgiven; but as a matter of history it must remain an evidence, that God maketh the wrath of man to praise him, and out of evil educes good. We are not to rejoice in iniquity, nor do evil that good may come; but if the wicked will do evil, and God maketh it work together for the good of his church, we cannot but rejoice in the prevalence of truth, and the confusion of its enemies. In the opinion of many, the persecutions in Jamaica greatly hastened the downfall of slavery. Be that as it may—our mission is now in a more flourishing state than it ever was before, and facilities for missionary labor are greatly increased.

With us the days of slavery are numbered; the beast must die, and nothing can prevent the execution of the hateful monster. You are aware that the British nation decreed that, on the first of August, 1834, slavery should be abolished througout all her colonies. This law enacts that twenty millions sterling should be paid for the slaves—that all the children under six years of age on the 1st of August, 1834, should be free, and that all others should be apprenticed to their masters for a given time, with a view to fit them for entire freedom. This apprenticeship will terminate in 1838 and 1840. The 1st of August, next year, all the domestics and tradesmen, or mechanics, will be free; and in August, 1840, the field laborers will be liberated. There will then cease to be a vestige of legalized slavery in the British dominions.

You inquire how the people felt in August 1834? It was supposed by some, previous to that period, that there would be nothing but anarchy and confusion, if not bloodshed; others, not so apprehensive of evil, thought, that, among the less informed, there might be a great deal of frivolity, and noisy mirth; and that even the more intelligent would be so elated as to make it a time of joyous festivity: such, however, was not the case. It was thought desirable by ministers generally, to open the places of religious worship, to return thanks to God for what had been accomplished, and direct the minds of the people to a still nobler freedom, even the liberty wherewith Christ makes his people free. At an early hour the houses were crowded with grateful and attentive audiences; the people appeared evidently desirous to make it a day of thanksgiving and prayer. That this feeling was general, can be seen from the various statements of missionaries and others, published in some of the religious periodicals in England immediately after. In the city of Kingston, containing a population of upwards of 40,000, the day was quiet as the Sabbath. A few children were seen in the evening about the streets, with green boughs in their hands, and singing, "God bless king William—tankee, massa—tankee—fus a' Augus come—fus a' Augus come!"

The law which abolished slavery, abolished, at the same time, Sabbath markets. To these the people had been so long accustomed, that it was confidently asserted they would continue to take their provisions for sale on that day as usual; great pains had been taken to explain the law to them, even by the governor himself; they were informed that a violation of its enactments regarding the Sabbath market, would subject them to the forfeiture of their provisions, or to a fine of $15; and although it is said they are so stupid and dull that they can understand nothing but to eat, drink, and sleep, they certainly understood this. The very first Sabbath after the 1st of August 1834, I passed through a place where a Sunday market had been kept for many years, and where I had often beheld, when going to our chapel, many hundreds assembled, buying and selling on that day; now not a single person was to be seen.

You will not forget that much has been done to instruct the people, though very much remains yet to be accomplished. Not only have the various missionary and religious societies labored to establish Sabbath, day, and evening schools, but government has assisted in providing education for the young. There are also schools in active operation connected with what is called the Mico Institution. I mention this as a circumstance, among many others, in which the hand of God is seen accompanying civil freedom with the means of liberation from the chains and fetters of ignorance. The funds of this institution originated in this way: a lady, by the name of Mico, left a sum of money to purchase white slaves who were in bondage at Algiers. Their liberation being obtained without the employment of her money, it remained in the hands of the trust, and accumulated to a large amount. Since the passing of the abolition law, the chancellor decided that it should be expended in the education of the children of apprentices; as this would be the best method that could now be adopted to meet the intentions of the donor. In this institution, as well as in some of our principal schools, persons of moral and religious character are trained as teachers, who go forth to superintend schools in different parts of the country.

As to your inquiry about free persons, black and colored. There are among them, doubtless, as in every other country, some dissolute and idle characters; but there are many of industrious and steady habits. Our working mechanics and tradesmen are almost entirely black and colored, either free or apprentices. They are to be found working at all trades, goldsmiths, watchmakers, painters, cabinet-makers, smiths, masons, carpenters, tailors, &c., and many of them equal to any workmen in any country. I am at a loss to understand, unless it be ascribed to deep-rooted prejudice, why the notion should so generally prevail that black and colored persons cannot rise in society, or be fitted to occupy any responsible situation. Yet this is often asserted, and by men of intelligence, too; but I fear they have not examined the matter—that they have taken up with the opinions of others—have looked at the colored people while laden with disabilities that rendered elevation impossible—and then kindly concluded that they could not rise. It might not be difficult to show that such men have risen to eminence when they have had the opportunity. It is hardly fair to roll a person in the dirt, stand upon him, and then call him ill names because he does not get up, clean himself, and walk erect. I imagine the Ethiopian eunuch must have been an intelligent man, whom Philip found reading the Hebrew scriptures. But my object is not to go into argument, or merely state opinions; but to mention facts. We have in Jamaica not only tradesmen who are persons of color, but merchants and planters of respectability. Some are aldermen, and common-council-men of the city of Kingston—judges of the common pleas—editors of papers—members of assembly; and in all the lawyers' offices they are to be found, some of them as head clerks. A short time since one of our most able counsellors at the bar was a gentleman of color. He is now dead. At present the chief of the special magistrates, through whom all their correspondence must pass to the governor, is a gentleman of the same class, appointed by the British government. If there be a fitness for the office, then such persons can rise; if there be no fitness, I think it possible the government might have sagacity enough to discover it; but as they do not make such a discovery, I conclude they deem such persons competent to fill important situations. But to return to the apprentices, and to your query about the necessity of the apprenticeship.

As to its necessity, there may be different opinions about that. I can only give you mine. It might perhaps have been rendered serviceable, if properly worked; but I never liked it, nor do I think it necessary. I am mistaken if the people would not have worked as well had they been made free at once, as they will at the termination of the apprenticeship; the action of gratitude would have been more warm and vigorous than it is likely to be, after the cooling influence of six years' apprenticeship: and where any attempt is continued to maintain the old system of coercion, they will probably leave such estates, when at liberty, and seek employment elsewhere. This may not have been the case had entire freedom been proclaimed. My objections to the apprenticeship scheme arise, also, from the possibility of oppression that still remains, and that, too, under the cover of law; where partiality prevails over justice, and the special magistrate is induced to become the tool of the oppressor. In such cases it is slavery under another name, and sometimes of a worse description.

From the Toronto (U. C.) Chris. Guar.

Fugitive Slave--Arrest--Rescue--Loss of Life.

A most lamentable affair has lately transpired at Niagara, to which we should have made allusion last week, were it not that we were anxious to have as correct information as possible on the facts of so serious a case, before we should send out any statement to the public.

It appears that a colored man named Molesby, who had been held in *slavery* in the state of Kentucky, escaped from his master in April last, and succeeded in reaching this province. He remained in Niagara, where he has since conducted himself as a peaceable and industrious citizen.

His late master, having heard of his residence there, came over and caused him to be arrested under a charge of having stolen one of his horses, and being furnished with the usual official documents from the governor of Kentucky, demanded him to be given up.

The case having been laid before his excellency the lieutenant governor in council, directions were given to the sheriff of the Niagara district to deliver him up to the American authorities. This decision excited the indignation of the colored population of Niagara and of the adjacent country, who considered the charge of felony as a mere pretence made by the dealer in flesh and blood to regain possession of the self-liberated man. Similar opinions were entertained, and similar feelings indulged by a large portion of the white population of Niagara, and a numerously signed petition was forwarded to his excellency, of which the following is a copy, with the reply of his excellency.

To His Excellency Sir Francis Bond Head, Lieutenant Governor of Upper Canada, &c. &c. &c.

The petition of the inhabitants of the town of Niagara,

Humbly showeth:

That whereas, an application having been made by the American authorities for the surrender of a runaway slave, under pretence that the said slave had stolen his master's horse, it is the opinion of your petitioners, that neither morally nor legally can a slave be guilty of the offence charged against him, not being a free agent. That it is notorious beyond all doubt that the man claimed was a slave when he left Kentucky; that he is now a free man by the constitutional laws of Great Britain; and that, should he be given up, he will inevitably go back to slavery, there to be tortured as an example. That it will become a precedent whereby no runaway slave will either now or henceforth be safe in a British colony. Your petitioners do therefore pray, that your excellency will re-consider your decision, and that you will transmit the case to the home government, for their consideration.

REPLY.

Gentlemen,—I participate with you in the feelings which have dictated your address; and I will lose no time in communicating with her majesty's government on the general subject of this province delivering up men of color to the American authorities.

In the present instance, however, I regret to state, that I cannot depart from the opinion which, in council, I have deliberately expressed on the subject.

It is true that a slave in the United States is not a free agent, and that he becomes so the instant he arrives in Upper Canada, but, in obtaining freedom, he becomes also responsible for his conduct, like other free men.

British law gives him as much freedom as belongs to British subjects, but no more.—This land of liberty cannot be made an assylum for the guilty of any color.

The individual in question has been proved to have been guilty of *recent* felony. I believe him to have committed it, and I have reason to believe that you also are of that opinion.

Under these circumstances, I cannot, on account of his color, conscientiously refuse to deliver him up to the American authorities.

As soon as this decision was communicated, a determination was avowed to rescue the prisoner, whenever an attempt should be made to deliver him up, and large numbers of persons were continually on the alert in the immediate vicinity of the jail, ready to act in accordance with this determination. On Friday, the 15th inst. Mr. McLeod, the deputy sheriff, proceeded to the jail, accompanied by a posse of constables, and a small military force, in order to carry his orders into execution. The prisoner was placed in a wagon, handcuffed and pinioned, but immediately on the wagon coming out of the jail yard, it was surrounded by an immense crowd, who though unarmed, had avowed their intention to aid the prisoner in effecting his escape. He, having while in prison succeeded in filing off the heads of the rivets, threw off his handcuffs, and leaped from the wagon into the crowd, among whom he was soon undistinguishable by the civil authorities, and succeeded in making good his retreat. The deputy sheriff, enraged at the obstruction which he met with on attempting to pursue the prisoner, ordered the military to fire upon the crowd, which they did, killing two, and wounding several others.

A coroner's inquest has been held, and after a patient investigation of a week's continuance, we understand that a verdict has been returned of "*wilful murder* committed by the deputy sheriff."

These are the general facts, as far as we have been able to ascertain them. Upon this tragical affair we may be permitted to offer the following observations.

1. That from all we have heard we are inclined to believe that the charge of felony was a mere *ruse*, for the purpose of getting possession of the poor fellow, who had naturally enough sought a refuge here from a land of oppression and blood.

2. That a demand having been regularly made for the delivery of Molesby by the civil authorities of Kentucky, accompanied by affidavits in support of the charge of felony, the lieutenant governor had no discretionary power in the case, but was bound by the international regulations existing between the British colonies and the United States, to give him up.

3. That the deputy sheriff, in ordering the military to fire upon an *unarmed* assemblage of persons, who offered no violence to him or his assistants, and that too, as we are credibly informed, several minutes *after* the escape of the prisoner, exceeded his authority, and is exceedingly culpable, if not guilty of the capital offence charged by the inquest.

4. That steps ought to be immediately taken to prevent the recurrence of such a tragedy, by procuring such a modification of the existing international regulations, as will prevent the liability of any *fugitive slave* to be given up, unless satisfactory proof be given, on *proper examination here*, of his having been guilty of some capital offence, for which he would be amenable to the *laws* of the state from which he had escaped. It is well known that in the slave states, no slave is amenable to *the law* for the crime alleged in the present case,* but is only liable to be punished at the discretion of his master like an unruly horse or a breachy ox. While this is the case, it is an outrage upon common sense, and an indication of high-minded insolence of which none but a slaveholder could be guilty, to take advantage of the *equal* laws of a British colony, and under the pretence of having a man delivered up to the law authorities—who have no jurisdiction in the case—drag the poor fugitive back again to bondage, and to punishment and torture, the only limits to which are fixed by the pecuniary interest which the sordid tyrant may feel in the preservation of the life of his oppressed victim. If, as we suppose to be the case, no discretionary power is by the existing regulations vested in the lieutenant governor, it is only necessary for the tyrants of the south, in order to recover every fugitive slave in the Canadas, to offer a reward for their restoration; and there are too many who will be found ready to swear them guilty of the perpetration of any crime in order to get them across the lines; where by the *free and equal laws*(!) of even the non-slaveholding states they will be thrust back again into interminable bondage. Let this be properly laid before the imperial government, and the British public; and such is the state of feeling in reference to the accursed system of slavery, that steps will undoubtedly be taken to afford protection to such as may seek it in the British provinces Nor can we doubt that every possible exertion would be used by the provincial government in order to facilitate the required alterations.

Thus would the temptation be removed, which the present system presents to the colored people of the Canadas, to break the peace, and expose themselves to punishment by resisting the civil authorities:—a course which however great the provocation they may feel, ought never to be resorted to by them.

*On this point, our Canadian brother appears to labor under a mistake. He has not fully sounded the depths of our American slaveholding despotism. The slave though not *protected* by the laws, is nevertheless subject to be *punished* by them (though forbidden to know what the laws are) with a severity and injustice, unknown to any other code, *in addition* to unrestrained punishment inflicted by the master! The laws recognize the free agency of slaves *only* in the *one* item of subjecting them to *punishment*.—*Ed. Friend of Man.*

From the Friend of Man.

Peterboro, Sept. 27th, 1837.

Mr. Goodell,—You have republished my letter to Rev. Mr. Winans, which appeared in the columns of Zion's Watchman. In that letter, I declare, that the religion of the south is not the religion of the bible; and I thence argue, that it is improper for northern christians to promote the religion of the south, as they do, when they contribute to the erection of her churches and to the endowment of her theological seminaries. I illustrated my position, that the religion of the south is a spurious, and an anti-bible religion, by the fact, that the theological seminary in Columbia, S. C. requires its students to approve of slavery—or that system, which forbids "to marry" and "to search the scriptures."

My correspondence with Mr. Winans has induced a gentleman to write me a letter, an extract from which I herewith send you, together with an extract from a letter enclosed in it.

GERRIT SMITH.

Rochester, Sept. 18, 1837.

My dear Sir,—I have recently read your letter to Mr. Winans of New-Orleans, in relation to assisting him in the erection of a church there to sustain *the religion of the south.* In this letter you make a quotation from a *manifesto* of the faculty of the South Carolina theological seminary at Columbia—publishing the dishonor of northern students, and certifying that they all endorse the *peculiar institutions* of the south. Enclosed, I send you a letter written in 1835 by a young man then about a year from this city—at that time he was a colonizationist—This letter will inform you of his sentiments in 1835. Since that, and until a very few months, he has been a student in the *above named institution.* I have too much proof that he was there, *at the very time* this statement was put forth to the world, and that thus he was obliged to sanction a *lie*, or else that he, in common with so many who have gone before him, has been induced to renounce his principles in the vain expectation of "doing good," by withholding a *part* of the "counsel of God." I hope he had left the seminary before this document was issued;—but be the fact as it may, his case fully sustains you in the ground you have taken. For, were he true to his principles of 1835, it is very evident that he would have been an unwelcome intruder in this institution, and would have been at the time (when the declaration was made) given up to the tender mercies of *Lynch law.* I send you the letter as a valuable testimony of an eye witness. I trust he still maintains his integrity—but as yet cannot learn. I pray that you may remain *unmoved:* the uncompromising enemy of sin—the enemy of slavery—and the man who will still take it for granted, that the slaveholder under every and any circumstance is a sinner, and a gross one—leaving it for him to prove the contrary if he can. Not even Ezra Styles Ely should escape, be his intentions ever so good.

———, *S. Carolina, May* 30, 1835.

Dear Sir,—I am now indeed in a slave country, and I can not well forget the painful truth if I would, for there are *peculiarities of a slave country* enough, daily and hourly before my eyes, to keep me in perpetual remembrance of it. In truth, "my ear is pained, my soul is sick" at what I am compelled every day of my life to witness of the evils of slavery. I am glad that you are an *abolitionist.* We have been wrong. I have already written to a friend in Rochester, that "I should continue to pray that the colonization society might do all that it possibly can for the removal of slavery, but that I am an abolitionist thorough-going and immediate." Of course, I can say nothing here, for you cannot conceive how deep the prejudice is here against northern schemes, and how jealous they are of northerners. But, sir, my views have been corrected since I have been here. Colonization here is nothing. I have scarcely heard the word mentioned, since I have been in the state. I had supposed that a great part of the southerners, especially professors of religion, were in general willing to emancipate their slaves—but it is not so. Those willing are solitary and rare instances.—They cannot do without them in their manner and habits of living. They would not emancipate, if means were provided to send every one of them from the country, and not if they were purchased at their full value. They would rather buy more than sell what they have got. Slavery, as you know, is not looked upon as an evil and wicked thing. It is justified, and those who profess to be christians justify it from the bible, and those who do not, will quote the examples of the Greeks and Romans, as justification. In the language of their own writers, "Its condition (that of the slave) must be *unchangeably* inferior and subordinate. This truth should be held as settled with us, as the establishment of *castes* in India." I quote here from the "Southern Agriculturist."—Thus you see they do not mean to aim, even at a distant abolition of slavery. We at the north are mistaken on this point. We think (or at least I did) that the southerners feel as we do, that slavery is an evil and unjust and wicked thing, and are willing to do all they can to get rid of it. But it is not so; they do not think it is wrong to hold slaves, to buy and sell their fellow men like cattle in the market—and consequently they never will do any thing towards effecting its abolition. I have not time to speak of slavery politically, though you know, I presume, that this state is opposing Van Buren on the ground, that, in the Missouri question," he voted *against* the admission of slavery into the state. But one cannot be long in this country without perceiving that slavery is a mass of moral pollution, corrupting and being corrupted. No one who has not lived in a slave country, and witnessed its effects, can tell what passions and tempers it fosters. It is the very spirit of fiends. A slaveholder possesses the pride and passion and malignity and malice, towards the miserable slaves, of the bottomless pit. Slavery, under its deadly influence, withers every sentiment of human kindness, every germ of humanity and benevolence. The love to our neighbor, which the spirit of the gospel enjoins, is a name unknown in the vocabulary of its despotism.

I never could conceive, until I saw it, the feeling which I see manifested daily. The utter contempt with which fellow beings are treated—the entire disregard of every thing like happiness or comfort or hope to them. Such a system must be wrong; such a spirit can have no communion with the mild and heavenly spirit of Christ. Children at an age when they should be taught obedience and submission, are permitted to become petty tyrants themselves, and grow up in the indulgence of pride, haughtiness, anger, malice and every unholy passion. What can you expect from such men? South Carolina, you know, is very jealous of her rights. She is very fearful of being intruded upon and clamors noisily about rights and justice, when she is living in the most open and palpable violation of the dearest and most sacred rights—rights, which are the birth-right of man, and as inalienable as the air he breathes, and the soul within him. It is painful for me to witness the utter disregard, that is paid to such rights by the southerners. God will not always, I believe permit such injustice. He always has done it and they cannot hope to escape. He has cursed the south, in the early dissipation and premature death of so many of her most promising youth. He is cursing the southern churches with barrenness and spiritual death. No dews of heavenly grace, or rains of mercy fall upon it, comparatively. I live in the family of a southern planter, and see

and feel nothing of the quiet of a New-England family here. It is one continual scene of noise, and fretting, and scolding, and threatening and lashing. Our yard is filled daily with young negroes entirely naked or next to it,—running about, merely as domestic animals. You can imagine the effect of such a state of things upon the moral and social habits of children.

From the Portsmouth Jour.

Free Laborers.

Mr. Editor,—I wish to obtain permission to address a letter through your paper to one Monsieur *Las Casas*, a new light that has dawned on our darkness in this quarter. I am a plain mechanic, with little or no leisure,—and shall therefore not promise that my remarks shall be elegant,—but I mean they shall be plain. BEN. FRANKLIN.

To Las Casas.—I take up my pen to notice some things which you say in your letters to Dr. Channing. I do not mean to defend the doctor, and perhaps he would not thank me if I did:—nor do I mean to assault you. I do not know you, and I am glad I do not: because I wish to deal with your arguments and statements, rather than with you. While you are unknown, I shall not be afraid of you if you are ever so great—nor shall I despise you if you are ever so small. I mean to deal plainly, and to speak about what concerns *me*, and with me every freeman in New-England.

I shall begin by telling you, (not *who* I am, for that is nothing to the purpose—but) *what* I am, and why I thus address you.

I am, then, a *working-man*, "a laboring mechanic," a "white laborer." I am poor also; and my wages are but a mere "*subsistence*." I am not one of those "sybarites who loll upon sofas,"—but I sit now on a pine chair and write on a pine table. I perform "open, visible manual labor," and am not ashamed of it—I think it nothing "dreadful." I am precisely one of that class of *white laborers* whom you set down as being little better off than the poor black slave at the south or elsewhere.

I address you because you *libel* me, and every working man and woman in this land—and because, in your zeal to apologize for oppression elsewhere, you lay down rules and arguments which go far to sanction oppression here!—I address you because none of those literary men, "crushed by a rose-leaf," will answer you, and therefore you may consider your matter *unanswerable*, because it is unanswered.

With your first letter I have little concern. I care not one straw whether Dr. Channing calls himself or is called an *abolitionist* or some other name.

With your second, I have something to do. It is almost all about men of *my class*—the working class.—You assert, that *a laboring class is necessary*. True:—and labor is a most excellent thing. I rejoice in the good providence that made me a laborer.—You assert again, "that few laborers expect more for their toils than a mere subsistence through life, or if they expect more, seldom obtain it." I grant that few *obtain* it—but not that they do not *expect* it.

Having thus shown that the *laborer* in this respect is a slave,—you next say that "his employer" is no less so. Next, that the nervous troubles of the idle, and the anxieties and vexations of the man of business, are such evils, that in comparison with them the "toils of the slave are ecstacy unspeakable."

"The truth is, if we must come to it, we are all slaves in some form or other to some physical or moral necessity which binds us to the earth as with a chain of adamant. The sailor on the ocean is a slave to his commander in every respect, however arbitrary; but the power of life and limb, and to these you will of course acknowledge southern slavery does not extend."

[But if a captain kills his sailor, the other sailors can bear witness against him in court—which is not so in the case of the slave.] You add:—

"But the sailor is not the only slave aboard. His commander is a slave in his turn to the caprice of his employers, and to his anxiety for nautical reputation and commercial success. The soldier is a very slave, but he is little more so than his officer, who is borne down by his accountability to the war department.

"Thus we see that from the very diverse structure of the human mind—the basis upon which all division of labor is founded, that the *working population* must act in subserviency to the control of a superior—and that this control must be absolute and in many respects arbitrary."

Thus you make out, much to your own satisfaction, first that every *laborer* at the north is a *slave*; then every employer; then every idle man, every sailor, soldier—all, all slaves: one about as well off as another. Why then all this fuss and trouble? Why not change places and conditions at once? If freedom be no good, and slavery no evil, the controversy is dead,—and the experiment of liberty which we have been making in this country these sixty years, is a miserable farce. You then say:—

"I beg, sir, that you will not misunderstand me in this stage of my argument, and allege that this does not apply to negro slavery for the reason that the subjection of the white laborer is voluntary. It is indeed voluntary but done under the severe impulse of necessity, and for the same ultimate remuneration that the slave acquires, in compensation for his personal services."

There is the *difference*—and it is as wide as the poles are asunder. The one is *voluntary*—the other is by *compulsion*. The one is *freedom* and the other is *slavery*. I am *poor*, and must work or starve! but I am *free!* I have the whole world before me to get my living from, and I call no man master.

Your remarks about factory girls I copy at full length.

"An excellent specimen of the servile nature, of even voluntary labor, is afforded in the numerous manufactories of New-England. For the means of subsistence and being the means of subsistence—we allow that it may be better than the individual [illegible]—the factory girl exchanges [illegible] for exactly the same form and structure of servitude which prevails in our slaveholding states. Her strength—her—time—her intellect—her whole being are for the time subjected to the arbitrary control of her employers. The same monotonous bell awakes her from her morning slumbers—specifies the hour and the number of minutes she shall occupy at her meals; and after the fatigues of the day are over, orders her to her bed. Nor is this all. She is watched when off duty with the Argus-eyed jealousy of avarice, and not allowed to deviate in a motion of her limbs—a word of her tongue, or an expression of her countenance from the arbitrary code established to govern the affairs of the corporation.

"Now, sir, I do not pronounce this wrong, but I deduce from it that in the artificial state of society in which we live we are all in strict and servile subjection to one another; and that the laboring population, in all countries, has to endure, for necessary purposes, the severest form of this subjection. I beseech you again to say not that this condition of the factory girl is voluntary, and that she is at liberty to abandon it whenever she pleases; for here your maxim upon rights and obligations comes in. If the factory girl does not perform her obligations as specified above, she can have no right to her wages, the price of her maintenance. This maintenance she must have in some form or other, and for it she sacrifices her natural liberty. Say not that she is not punished for delinquencies with blows and stripes. I rejoice that she does not deserve them; but it is because her native consciousness of duty makes it more proper to punish those delinquencies in another manner, and this native consciousness of duty is the very thing which makes much of the difference between the white and negro races."

What can you think of such matter as this? You state some things that are true in these paragraphs:—but many also which are grossly incorrect. Is it *true* that this servitude bears any considerable resemblance to slavery? Say rather is not the whole picture a gross libel at once on these young women and their employers? I could almost suppose that you was some southerner who had listened to a famous speech of senator Hill's, and had drawn up your article from this very authentic source.

Is the factory girl a slave? or is she like a slave? No, sir: you know better. You know that she can break off these labors when she pleases. Can a slave do this? You know that when large corporations have tried to cut down the wages or prolong the hours, the girls have often refused to work, and that they have a legal right to do so. Can slaves do this? You know, that should an overseer or an agent dare to strike the most refractory or stubborn factory girl in New-England, our laws would punish him,—and our public opinion—aye *public opinion* would drive him to some place where possibly he might drive slaves.

But striking or driving free women would not be done more than once by the same employer. Is this true of the slave?—You know, lastly, that the factory girl cannot be *sold*—that she can visit her friends again; that she will, probably, in a year or two get married—and when married cannot be sold away from her husband, nor he away from her. Is this true of the slave? Sir, *you know better* than to talk in this manner.

I find in your letters "*a great deal of metaphysical jargon*," perhaps quite as much as you find in the learned doctor—I find also in them evidences of the most inveterate hatred of real freedom and the rights of man. I mourn over this discovery, because I suppose you to be an American citizen, though you sign a French name. It is a shocking sight to see a man exulting in his own liberty, and yet oppressing others—shocking to see a man in the midst of a free community singing the praises of a state of bondage, and doing all he can to reduce freemen to slavery.

I speak in my own behalf, as a "*white laborer*"—and I advise you to bring no more such miserable sophistry before men who can read and write. "If you want to discuss slavery, go to the south" and tell this nonsense to the slaves,—if your arguments make them believe they are free and happy, they will thank you, and their owners also—but don't come to the north and try to make us believe we are slaves! You begin at the wrong end of the subject.

BEN. FRANKLIN.

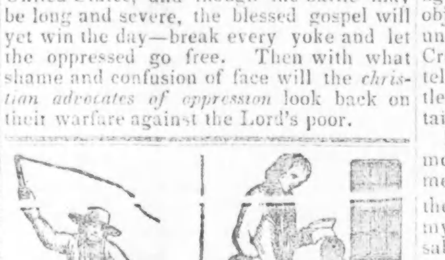
Texas.

We rejoice to see that the question of the admission of Texas into the Union has thus far *no advocates* in the northern states.—Thousands of remonstrances against the measure have already been received by the senators and representatives at Washington but as yet not one in favor of it from any part of the Union. This argues well for the safety and permanency of the republic. We believe that if the true state of public opinion in the south could be ascertained, it would be found that even there a majority of the people are opposed to the annexation of Texas, and that it is principally urged by demagogues and aspirants, whose real but covert designs, are to found a SOUTHERN REPUBLIC. The north go for the UNION, and against all accession of territory.—*Pittsburg Times.*

From the Morning Star.

Slavery and Christianity.

Slaveholders have generally looked upon the introduction of christianity among the slaves with a jealous eye. About the commencement of the present century, the Moravians, the Wesleyans and Baptists established several missionary stations in the West Indies, and great success crowned their labors. But in 1831, the assembly of Jamaica determined not to tolerate public worship, and neither social nor religious intercourse among the slaves. Thus five or six thousand persons, on the island of Jamaica, among the Baptists alone, were prohibited from speaking to their ministers, and their ministers from speaking to them. Doubtless the assembly of Jamaica was led to make these persecuting laws from the supposition, that the worship of God and religious intercourse were unfavorable to slavery. And were they mistaken? No. They were not. *Christianity and slavery* commenced war with each other, and in those islands, christianity has conquered slavery, and the increased oppression of the slaves was but an omen of their speedy release. Now the same conflict is going on in the United States, and though the battle may be long and severe, the blessed gospel will yet win the day—break every yoke and let the oppressed go free. Then with what shame and confusion of face will the *christian advocates of oppression* look back on their warfare against the Lord's poor.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: OCTOBER 28, 1837.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

☞NOTICE.☜

Such and so imperious are the calls upon the funds of the Anti-Slavery Society, as to render it absolutely necessary that the balance of pledges and subscriptions made in June, 1836, and in June and August last, be paid without delay. Remember—"*immediatism*" is our motto. "A word to the wise is sufficient."

GEORGE KENT,
Treas. N. H. A. S. Soc.

Concord, Oct. 5, 1837.

Improvement of the Peole of Color.

It has been not unfrequently asked—and in a tone of assurance that the question could not be satisfactorily answered—what good has been done by the movements of abolitionists? what benefits have resulted from espousing the cause of our colored population? Has the emancipation of any one been effected? To all which we might affirmatively answer, much in various ways. We might give instances of absolute and immediate emancipation, wholly in consequence of the agitation of the subject of abolition, convicting the mind of the slaveholder of the sin of holding his fellow-man in involuntary servitude.—But in another respect great good has been effected, little if any less in importance than the boon of emancipation. Seeing a highly intelligent and respectable portion of their white brethren engaged in promoting their benefit, has inspired our colored people with confidence, and encouraged them to respect themselves. Instead of viewing their race as degraded and their condition as hopeless, they have been taught by the efforts of their abolition friends that they constitute an important part of the human family; have equal rights with their white brethren, and are destined by their Creator to act a distinguished part in the drama of the world. Already has their condition been much elevated, and the impulse given to their improvement by the movements of abolitionists, both mental and physical, will not soon or easily be checked.

The subjoined letter, written by a colored lady to the editor of the *Colored American*, will be read with much interest. In sentiment it does honor to her heart; it manifests her sympathy and ardor of feeling for her less favored race, and her strong desire "to inspire them with self-respect and encourage them to vigorous and persevering effort."

BANGOR, Me., Sept. 31, 1837.

Rev. S. E. Cornish,—

Sir,—Some copies of your valuable paper have occasionally come into my hands, I was very sorry to learn that it had not as yet obtained a very extensive circulation—and alarmed at the suggestion of a *possibility* that the publishers would be compelled to abandon an auxiliary so important as the Colored American, for the improvement and elevation of my colored brethren and sisters. So impressed am I with its importance for this object, that, although entirely unknown to you, I cannot forbear taking up my pen to offer you a word of encouragement, and express the hope that you will not be obliged to discontinue your paper. I do feel it exceedingly desirable that it should come within the reach of every colored man and woman in our land. It is just what they need to instruct, counsel and admonish them—to inspire them with self-respect, and encourage them to vigorous and persevering effort. Much as my heart bleeds for the poor, afflicted and down-trodden slave—much as I long and pray, and in my circumscribed sphere and feeble capacity labor for his enfranchisement still I feel that we have a work equally important and arduous to accomplish for the elevation of the *nominally free*. Nor can we hope to see great results in our efforts for *those*, until we have done what we can in behalf of *these*. I want our colored friends to feel, and feel deeply, every man and woman of them, every youth and child even, that now is the period of action. *Now* is the time for them to arise, individually and en masse, not to *revenge* their wrongs—but to show themselves worthy of a *redemption* from them, and that this must be done by their own efforts, to attain the highest possible degree of intellectual and moral cultivation. The present is to them an important crisis. I cannot express what I sometimes feel in reference to it—but could I speak in the ear of every parent and youth among them, I would entreat them by all the wrongs which have been heaped upon them in former ages—by all the injuries they now groan under—by all their desires for the present and hopes for the future—by their duty to the suffering, bleeding slave, and to unborn generations—and above all, by the immortal spirit which God has given them to fit for happiness and holiness and heaven, I would entreat them to improve the present moment. I would conjure them most earnestly and affectionately, to suffer no considerations of ease, or a less worthy nature, of habits long indulged, of difficulties to be met or obstacles to be surmounted, to divert or discourage them from the pursuit of the one great object—their elevation in the scale of being; until they recover that rank for which their Creator designed them and to which, as intellectual and immortal beings they are entitled: which it is their duty to recover and retain as an inalienable birthright.

I rejoice that some, and I hope many, are more or less impressed with these sentiments, and are acting in accordance with them; and I hail your excellent publication my brother, as an important, yes, indispensable coadjutor in the work. Would that I could place a copy of it every week, in the hand of every colored person who can read. But this, or even a small part of it I cannot do; but I will do what I can with very limited means; I therefore enclose you three dollars as a subscription for two copies: one to be directed to Mrs. Charles Plummer, the other to Mrs. M. A. Bright, Bangor Me., I have made an effort to obtain other subscribers, but have not succeeded, and am greatly disappointed. You will be gratified to know as I am to tell you, that the cause of emancipation has received a new impulse in this far northeastern city. Abolitionism, I am sorry to say, has been dormant, if not actually dead, here for a long time. Indeed when I came here, a stranger, some months since, and inquired as usual, for the abolition corps, I learned that there had indeed been a small army here, but they had quite disbanded, and, almost to a man had left the field! I might name some honorable exceptions, but their number is small. Among the ladies too—I should say *among them in particular*—the *esprit du corps* still exerted; and were I not a female, I would say, in justice to them, that the recent impetus given to the cause, originated with them. Of this, however, they make no boast. But as females usually do, and as is befitting the humbler station which they occupy, they rejoice in the result of their efforts, while they choose to conceal their individual agony; content to enjoy the happiness of having promoted a worthy object, and let others enjoy the glory of it.

The ladies are about organizing a society, and I think they will be efficient. I hope they may soon send for several copies of your paper. If you have any back numbers of the Colored American to dispose of, we should receive them gratefully to distribute among our colored friends here. There are but few here, but we mean as individuals, and as a society when duly organized, to do what we can for their improvement and happiness. But at present we are single handed, consequently weak handed.

Be encouraged, my brother, in the great work which you are pursuing. It is indeed arduous, but the hands and hearts of a multitude are joined with yours, while their united prayers go up as incense in behalf of the common cause. The good of all nations are with us. The best minds and best hearts in the world are with us. Saints already glorified and angels are with us. God himself is on our side, guiding, sustaining, blessing us, and crowning all our efforts with abundant success! And "If God be for us, who shall be against us?" I must beg you, sir, to accept this small tribute from one who, although personally a stranger, is in christian fellowship and sympathy for the oppressed,

Your sister,
MARY ADAMS BRIGHT.

Hear what the Exeter News-Letter says about the Liberator. One would suppose that it was in league with the "clerical appellants."

"The Liberator is degrading itself in the estimation of many who have hitherto been its supporters. The cause in which it has professedly been engaged—the abolition of slavery—is a good cause, enlisting in it all the principles, sympathies, and feelings of republicans and christians; but the violence of that paper in its denunciations, its abuse,—its vinegar, and wormwood, and gall—are neither republican in principle, nor christian in spirit. Its zeal is without knowledge, and its fire is not kindled at the altar of true liberty, or at that of the gospel of peace; it does not enlighten and purify as it burns; but it is a wild, unwholesome, and unhallowed fire, which blackens where it touches, consumes alike the gold and the silver, the dross and the tin, and would carry with it, if unchecked in its course, revolution, desolation and death."

Now we bear no ill-will to the News-Letter: on the contrary, by reason of the many pleasant things it utters forth, and its generally successful efforts at wit, we are pleased to meet it on our table. But after all, in view of the tirade above what ought to be said of it? Will any one, can any one in his sober senses, who has read the Liberator, say, that it ever embodied a tithe of the violent, denunciatory abuse; vinegar and wormwood and gall; anti-republican and anti-christian principle and spirit; a tithe of the zeal without knowledge, or rather a want or a perversion of knowledge; of fire not kindled at the altar of genuine liberty, or of the gospel of peace, as the single paragraph above quoted. It attempts to burn and blacken the object of its attack. It condemns in another what it allows in itself. Its practice is at variance with its precepts. It sees a mote in the eye of another without regarding the beam in its own.

In our last we suggested to the Argus editor at Newport the propriety of *adducing* his proof rather than resorting to the vaporing declaration that he *could* prove the language of Mr. Root to be "indelicate" or "unbecoming" in his late lecture there. Our acquaintance with Mr. Root, his manner of lecturing, and his choice of language, was a sufficient guaranty that no public speaker could be less obnoxious to a charge of this character than he. The cause in which he is engaged does not require the use of offensive language, except so far as the language of sober truth is offensive to the profligate and guilty. How far the sensibilities of a Newport audience may have been affected by the words of truth and soberness, we are not informed by the Argus: nor do we learn from that source what were the words used or ideas suggested by the lecturer, which, in the opinion of the Argus man, were so disturbing to their delicacy. The lecturer stated some plain truths to be sure; he pointed out some of the enormities of the slave system, as sanctioned by law; he showed from the slaveholding code itself, that human beings are enslaved before they are born; that is, the slaveholders anticipate the slavery, and the profits resulting therefrom, of those not yet born. A statute of South Carolina says of slaves, "all their issue and offspring born, or *to be born*, shall be, and they are hereby declared to be and to remain forever hereafter absolute slaves, and shall follow the condition of the mother." So that the slaveholder claims a right of property, and of course anticipates such profits as may accrue therefrom in the progeny of his female slaves before it is within his reach. In illustration of this, the lecturer, we understand adduced an instance. A free colored man, whose wife was a slave, sought to purchase her. He negotiated for her redemption with her master for five hundred dollars; but the master soon after ascertaining that Nelly was in a way to yield him another victim of oppression, demanded and exacted payment of fifty dollars more! Was it the relation of this incident that so much wounded the delicate sensibilities of the slavery-loving people of Newport? Or, was it the allusion of the lecturer to the declaration of a reverend slaveholder in Virginia, that "the best blood in Virginia flowed in the veins of slaves?" Will the Argus tell its readers? *Facts* are far more convincing than *insinuations* or the *allegations* of doubtful authority.

How is it?

The New-Hampshire Observer and the New-England Spectator, in days gone by, were heaven-wide at variance on the subject of abolition. There was as much difference between them as between the Observer and Liberator. Not so now. The last number of the Observer says—"We assure brother P. *we are with him*, on this abolition ground, which he now takes, and so is the great body of christians in New-England." In which of these papers has there been a change. Has the Observer come up to the Spectator, or has the Spectator come down to the Observer? By what process have they been brought so brotherly together? Will they explain to us how it is?

An Excellent Text.

The Portsmouth Association of Baptists held its annual session at Dover week before last. The Register says:

"In the evening [of Wednesday] the annual sermon before the association was delivered by brother Naylor, of Portsmouth, founded on Eccl. iv, 1. 'So I returned, and considered all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power; but they had no comforter.' This discourse, which was very ably written, was designed as a defence against the charge that the New Testament supports or sanctions slavery."

For the Herald of Freedom.

Annual Meeting of Grafton County Anti-Slavery Society.

Mr. KIMBALL,—Allow me space for some account of our recent county meeting at Lyme, in addition to the record of our secretary and the valuable remarks in the letter of last week from Dorchester. The meeting was of sterling character, and the resolutions, discussions, and contributions, and attendance in true anti-slavery spirit. It was our first annual meeting—contrasting strongly with the meeting at our formation, in our being entirely uninterrupted by *brute* violence, and our peaceful, lawful, and important assembly unassailed and our rights undisturbed by those twin pro-slavery instrumentalities and *sole* argumentations, GUN-POWDER and RUM. We were at *Lyme*—eminent as the Lexington of our temperance revolution—occupying their venerable and spacious congregational meeting-house, which the people, though not yet extensively interested in the anti-slavery cause, had the magnanimity, good sense and justice (so grossly wanting in some other places) not to shut up against the first principles of humanity and religion. Anti-abolition at Lyme, like every thing else there, is of honorable and respectable character,—(alas that there should be anti-*abolition of slavery* in so noble a town!)—it not only declines to violate private rights and good neighborhood and common courtesy and usage, by shutting a meeting house against free discussion and against fellow pew-holders, but, if uncommissioned mobocracy creep[s] undertake to shut the house or molest its Lyme anti-abolition indignantly opens the [illegible] and frowns upon the base interference. [illegible] the honor of the town, as well as for the [illegible]cial renown of whoever or *whatever* m[ay be] concerned let it be mentioned, that althoug[h the] use of the house was readily assented to b[y the] proprietors, and the keys at the service [of the] meeting in the most honorable and satisfa[ctory] spirit,—yet, when the bolts of the doors [were] turned at the hour of our assembling, the [doors] could not be opened. It seemed that some spirited caterer for slavery—so far north as [this,] and at this cold time of year—volunteere[d to] creep into the window in the night, or thro[ugh] the key-hole, or peradventure through the u[n]derpinning and thence by way of some mous[e] hole, too small to be entered but by a "chur[ch] mouse," up through the floor into the house a[nd] plant some sort of obstacle against the doo[r]. Information was given to Judge Churchill, a[s I] understand, who had charge of the keys, a[nd] he promptly repaired to the house and ma[de] entrance with his own hands for the removal [of] the obstructions. By the way, how mortifyi[ng] that an inhabitant of Grafton county, or a[ny] other county *above ground* should have a disposition so unutterably *servile* as to try to fasten that house up! The doors were opened—and the

little occurrence is mentioned mainly for the information of our influential fellow citizens, "of property and standing" elsewhere, who profess themselves at loss, on such occasions *how to* "PREVENT *a mob*." N. B. Had there been the mob material about this meeting house, that is to be found in a rum-drinking village, this prompt and significant movement of Judge C. would have hushed it to quivering silence. Not a drunken dog would have wagged his tongue. On the contrary, had Judge Churchill winked at the barring the doors, with a declaration that he disapproved of mobs, but regretted that the abolitionists had come there, to disturb the peace and divide the church, and all that mob-invoking sort of talk,—why if the mobocracy had not been out upon the meeting, in full un-"*prevent*"-ed demonstration, it would have been because there could not be found, in the vicinity, rum enough to inspire a *quorum*. Judge Churchill made no false professions. The door was obstructed. He removed the obstruction and that decided the question and it was instantly understood—and would be in all cases—and so is opposite conduct understood, with whatever pretences and protestations accompanied. It may be proper to say, in *justice* to Judge Churchill that he did not attend our meetings.

The ample house was respectably filled—not as it ought to have been—for in such and so populous a vicinity, it should have been thronged. Every farm of that noble township should have sent forth its full household to the meeting—like the gathering of the clan Campbell, when "They came and they left not a man behind."—It was a meeting to vindicate farm-labor and the farmer character, from the insults and reproaches of slaveholding, and to warn the unsuspecting yeomanry of the insidious approach of the foul spirit of slavery from the fens of the plantation,—stealing up here from the south, to plant her dragon ensigns on New-England's hills. All Lyme should have mustered, with one accord to her house of God, as the rendezvous of liberty. But the anti-slavery agents have not yet visited her people. "The harvest truly is plenteous," May God "send forth the laborers." There is no disposition to enhance numbers or rely upon them, but under God to rely upon clearness, depth and fidelity of religious principle, and such principle was there, and in breasts not a few. Venerable and veteran ministers of Christ, not bowed down with Doctorates, but worn in the service of the ministry, names dear to the memory of revivals and protracted meetings—young clergymen too of the several denominations met there, not in their sectarian uniforms, but panoplied in the simple "armor of God," ready to do battle in the great warfare that we believe is to herald the millennium—and the farmers were there,—"the unbought farmers"—"from the free firesides" of their upland homes, gathered to raise their manly voices in behalf of outraged and unpaid labor, to raise their hands all brown with imperial labor under New-England's sun and strong from intimacy from "youth up" with the guidance of NEW-ENGLAND'S PLOUGH, aye, and to raise their money*—freedom's own sacred earnings—offering most acceptable on freedom's altars, to ransom and rescue their crushed brother the *working man of the south*. The peerless farmers of Grafton and the eminently noble farmers of Lyme—the representatives of enduring freedom and self-government—I describe them as they struck my eye rank upon rank in that unpadlocked meeting house—not to paint them or flatter them—for they were only there as in duty bound and at duty alas *late done*—but to admonish pro-slavery with whom she has now got to contend. And the young men from the halls of Dartmouth—our "free institution"—where philosophy discovers man's intellect not in the skin—but the brains—his character in the heart and not the *rete mucosum*—they were then in line—a Spartan phalanx—"the Polytechnigues" of our moral "revolution"—and last and best—the wives, the mothers, the daughters escaped alas "from their appropriate spheres"—truants from knitting work, mop-stick, broom handle, dishcloth, piano keys, looking glass and curling tongs—those spheres designed by Providence for our——"*better* half"—alack for their spheres they were there—gracing—cheering—nay *aiding* and *consummating* our enterprise. From ten in the morning to the hour of twilight with a half hour's recess did the constant assembly wait upon our cause. I have not room to speak of the inspiring music—a princely choir, and they made that old roof peal and every heart under it echo and respond to the Liberator's hymn to the bondmen—sung (to the shame of America be it said) in "God save the king"—our republican music furnishing not a song for the uses and services of liberty—as the whole land yields not a prospect to cheer the eye of the slave but "the prospect of the high road leading to" CANADA! The delegates were entertained in the most liberal and refreshing manner, at the house with the choice productions of the fields and dairies of Lyme—all "*free labor* produce"—in a spirit and manner not to be spoken of—"the blessing of those that are ready to perish" requites the hospitality. Our solutions you have seen—the character and ne of the discussions you may judge from the eeting and from the cause. A strong impulse as given I trust to ourselves and our enterise. Lyme wants a "protracted meeting"—er people should have a meeting of days, of venings, of addresses, lectures, discussions and ermons at her meeting houses and all her chool houses. Nothing is wanting but to lay he anti-slavery cause fully and plainly before

*$1000 received for the county for the year, and $100 of it raised on the spot.

that people in order to their universal adoption of our principles and our measures—and among such people it is that our agents should be sent, and not to the heartless, traffic-eaten cities and great towns. The baptist minister of Lyme led the day in prayer. The congregational minister of Lyme—where was he? He can answer, when men give in their account of talents—station—influence entrusted to their stewardship on earth.

I am dear sir, yours
and our brother, the slave's,
N. P. ROGERS.

Plymouth, Oct. 23, 1837.

For the Herald of Freedom.

"As much opposed to Slavery as any body."

Mr. Editor,—The pro-slavery ranks are composed almost entirely of those, who are "as much opposed to slavery as any body." Their opposition demonstrates in the most striking manner the wickedness of the system. The unparalleled wrong of holding men in slavery applies itself to every man's conscience. That American slavery is a sin against God and man, is a truth so self-evident that our pro-slavery friends dare as well put their fingers in the fire as to come out unqualified advocates for its continuance. But there are a few exceptions. A few D. Ds, whom "much learning has made mad" (professor Stuart for instance) contend that slavery is not in itself a sin and becomes so only by its abuses. Not being aware that the professor has raised his voice against the domestic slave trade which breaks up the dearest earthly ties, or against those inhuman laws by which freemen are imprisoned and afterwards sold to pay their jail fees, in that earnest and importunate manner that a conviction of their sinfulness would seem to dictate, I suppose that he does not reckon them among its abuses. Perhaps nothing short of slaveholders burning their victims alive, whipping them to death and chopping them in pieces alive, would be considered by him *abuses* of the gospel-sanctioned system. But I would not judge. I hope, if he sees any abuses in his favorite system which he has labored so zealously to entrench behind the bible that he will come out against them in at least as strong terms as he has against the friends of freedom. With the exception of these learned doctors, the number of those is small who advocate slavery on the principle of right. The great majority of them are so opposed to the whole system that they take unmerited pains to publish it "far and wide." I am as much opposed to slavery as you are is uniformly an introduction to their conversation on domestic slavery.* It would seem that they have other proof at hand to demonstrate their abhorrence of the odious system. Fearing that the abolitionists would "put back emancipation" by their "unwise measures" they have come out against them with "tar and feathers," brick-bats and rotten eggs, and have subjected them to all the fury of mob violence and Lynch law. They have demonstrated their indescribable abhorrence of domestic despotism by setting at defiance our constitution and laws. Buildings have been dragged off and demolished, property destroyed, doors broken down and free citizens coated with tar and feathers, and rid on a rail; others publicly whipt and subjected to other indignities too numerous to mention, and all this to teach the "unwise agitators," not to put further off the day when slavery's bands shall be broken. If this be what the friends of freedom have to endure for making use of "unwise measures" to rid the land of slavery; if, because they happen not to hit on the very wisest and most unexceptionable measures, our pro-slavery brethren being judges, they are rid on rails, tarred and feathered, whipt, their property destroyed, and subjected to numerous other indignities and insults, what tremendous havock would the same power make in despotism's ranks when let loose against the despots themselves! If the abolitionists are 'worthy of stripes' and tar and feathers, for not being wise enough to select the very best measures to remove slavery from the land, of what is the slaveholder himself worthy who deprives his fellow man of his all? The most reckless abolitionist would not dare to prove his opposition to slavery in so fearless a manner as our pro-slavery brethren have done it. No—there is not one of them who have been courageous enough to set at defiance laws and constitutions to accomplish the emancipation of the slaves; much less to testify their dislike of unwise measures to bring about the same end. But our friends have other facts, by which to prove their "opposition to slavery." So intense, so deep seated is their hatred of the system, that many of them cannot endure even to hear it named. When it is brought to view they show great nervous irritability and are speedily off. They not only refuse to hear any thing said of domestic slavery themselves, but their opposition to it is so great that they do all in their power to prevent others from hearing the subject investigated. In view of all these facts; in view of their opposition to slavery too intense to be described; in view of the vials of wrath they have poured out on the heads of the slave's friends for not laboring more skillfully in the cause of emancipation;—I say in view of all this we should be led to the unavoidable conclusion, that their measures for the removal of slavery are the wisest and most unexceptionable that wisdom could plan and that they would be prosecuted with a courage and perseverance entirely unparalleled. I do not see that we can avoid this conclusion if we give entire credit to the truth of their statements. That they intend we should believe them is proved by the fact that when we seem to have some doubts of their real "opposition to slavery," they fly into a passion. They wish too to be believed when they declare that it is not for our "opposition to slavery" that they have lynched us, but for opposing it unwisely. Judge then our astonishment when asked for their plan to abolish slavery they have no plan to give us!! "The laboring mountains have brought forth a mouse." Their flaming zeal has all burnt out before it reached the object of its destination. The fact that they have no plan to abolish slavery furnishes conclusive proof that they never have intended it, and that their pretentions are basely hypocritical. We may find other proof of this fact in the report and resolutions on "immediate abolition" passed by the members of the N. H. legislature; all of them being as much opposed to slavery as any body." We have much other proof, but consider it unnecessary to produce it at present. These facts show our pro-slavery friends in a light far from being enviable. Professing an unparalleled zeal for the demolition of a "peculiar institution," they have all the time been striving to the utmost of their power to uphold it. They have certainly appeared before the public in a most ridiculous position. I am very far from having any disposition to "glory in their shame," nay, I am willing to put the most favorable construction on their conduct that charity will admit. I am willing to admit that they do not imagine themselves in half so ridiculous a position as they really are. A clergyman speaking of the pains which knaves are apt to take to herald forth their honesty, says "three grains of real honesty would save them all this trouble." So three grains of real "opposition to slavery" would have saved our friends the necessity of publishing their hatred of it to community and prevented them from appearing before the public in the hypocritical garb in which they are now clad. Although, my friends, you have long played a hypocritical part; have long stifled the admonitions of your conscience; have steeled your hearts against the cries and groans of suffering humanity (a crime of the blackest dye) yet your case is not utterly hopeless. I entreat you as one who has no pleasure in your disgrace, to cultivate in your hearts genuine "opposition to slavery." From this time let your "opposition to slavery" be from principle. Oppose it because it is a sin against God and man; and because it is your indispensable duty to do so.—Then will the slave's friends whom you have wickedly and wantonly abused "with open arms receive you;" "pleased with your" real (not 'seeming') virtue. They will no more call to mind the past to shame you, but will rejoice in your labors of love in behalf of the miserable slave. But let me forewarn you not to come into our ranks from unworthy motives. If a hope of preferment, profit or honor actuate you, stay where you are. With you it will be like "adding drunkenness to thirst," and will most essentially injure our cause.

Hoping you will speedily abandon your present hypocritical position,

I remain your friend.

O.

* I am as much opposed to slavery as any body, but your measures are all wrong, usually comprises the sum total that they incline to say on the subject.

The Mexicans.

"We continue our quotations," says the National Enquirer, "from the Mexican papers lately received at this office. The views and sentiments of public men in that country are little known among the people of this. Our newspapers give very few of their arguments and remarks, either on the Texas revolt or the relations of that republic with the government of the United States. The paper from which we take the following article is published in the city of Mexico, and is, as its title imports, the official Government Journal."

From the Diario del Gobierno of Aug. 7, 1837.

[Translated for the National Enquirer.]

We have received some New Orleans papers, whose dates are to the 7th of July, and from which we will give some extracts in our succeeding numbers.

The news from Texas depicts that country in a perfect state of confusion, misery and anarchy. Notwithstanding its papers are full of such ridiculous boasts that they appear as if inspired by the genius of the illustrious Knight of La Mancha. At a time when they cannot repel the incursions of the wild Indians, who are attacking that territory, the Chronicle of Texas gravely says to its readers:

"We have long believed that our only chance of procuring peace with Mexico is to carry the war into its own territory and now we are more fully convinced of the correctness of this opinion. Our best policy will be to push the war there, as soon as we can organize an expedition of this nature.—When we take this bold and laudable step, Mexico will recognise our independence, or pay the penalty of her ignorant obstinacy. We are in want neither of men nor money to prosecute the war vigorously beyond the Rio Grande."

We would give something, continues the Diario, that these knight errants who, according to the gracious expression of the *Times*, of Petersburg, are so absolutely bent on presenting themselves to the admiration of the world as invincible giants, whose Herculean aspect alone frightened and annihilated their pigmy enemies, the Mexicans, might put their threats in a train of execution. But unfortunately we cannot have what we wish,—and it will be necessary to expend some money, in order that our soldiers may be provided with every thing needful to seek them in the deserts, whose desolation protects them now, and may make them pay very dear for the insolent rapine with which they have sought to appropriate to themselves a portion of the Mexican territory.

However, the presence only of our army in Metamoras, has caused them the most grievous ills,—since, fearful of its march, they did not sow in season, and now only live by hunting, or on provisions sent them from New-Orleans. To such a state of starvation and misery are they reduced, that all who can find means are leaving the country. Some of these fugitives rail against their deceivers, and assert that all Texas is in such confusion and disorder, that almost any respectable Mexican force would be sufficient to put an end to the farce of the new republic.

Notwithstanding this, their partizans pursue without blushing their usual course, and exert themselves to reanimate the ambition of the adventurers by publishing slanders and the most absurd calumnies against Mexico and the Mexicans. That the degree of their impudence may be judged of, we copy the following extract of a letter written the 7th day of last June, by a partizan in Metamoras, to the editor of the *Bulletin* of New-Orleans.

"We have here Gen. Canalizo, a man who made a considerable figure in the southern part of the republic, and finally suppressed the revolution of Oajaca. He is a blood-thirsty vagrant, as the reasons for his coming here will prove. When the government expected Santa Anna from the United States, it feared he would land in Metamoras, and hastily despatched Gen. Canalizo by the influence of the clergy, who offered him half a million dollars if he would assassinate Gen. Santa Anna as soon as he should land. Hence he experienced a great disappointment, when Gen. Santa Anna landed at Vera Cruz, thus depriving him of the reward of which he felt secure."

Such absurd tales produce no other effect than to excite laughter, even among the most grave and melancholic persons: but unfortunately the same does not occur in the United States. Brother Jonathan, (El buen Jonatas) not less credulous than his father, John Bull, swallows these fabulous statements as evident truths, and hastily furnishes men and bank notes, in order that the land speculators of New-Orleans (who, if they can cheat the greedy gudgeons, coldly calculate on the blood and desolation of their fellow citizens) may suddenly acquire vast fortunes.

There are, however, many periodicals throughout the north which do not cease to exclaim energetically against such iniquities, and exert themselves to remove the masks from the supporters of the perfidy and injustice which have been the guardian saints in the usurpation of Texas. They present a correct view of the rights of the Mexican republic, and appeal with eloquence to the consciences of their fellow citizens. Public opinion has decidedly and energetically reprobated the seizure of the brigantine Gen. Urrea.

Before dismissing this subject, may we be permitted to express our desire that the brave Canalizo, the *model of knightly valor*, and the object of so ridiculous a calumny, may soon have an opportunity, that the partizans of Texas may learn more about him. These will undoubtedly feel unpleasant when the general has a chance of measuring his lance with the formidable giants and terrible monsters of Texas.

From the National Enquirer.

Hear what friend Lundy says about "political action" in Ohio.

A letter now before us, from Belmont co. Ohio, (which we shall insert hereafter,) gives some important information relating to the recent election held there. The abolitionists in that county now muster strong enough to turn the political scale, and it was generally believed that the whigs considerably outnumbered their opponents.—Previous to the election, all the candidates were questioned on certain matters, by our anti-slavery friends; but only three of them condescended to make any reply. One of those on the Van Buren side, returned an acceptable answer. The other two were of the whig party, and replied unsatisfactorily. The consequence was that a large portion of the abolitionists, who were in favor of the whigs, refused to vote at all, and their ticket was wholly beaten—while some of them voted for the candidate on the other side, above alluded to, and gave him a handsome majority over all his colleagues. This was *nobly done!* A few such lessons will teach politicians something like respect for our principles.

Wondrous Condescension, truly!

In a speech lately made at Mobile, the Hon. Gen. Lamar, Vice President of that immortal valley of rogues, Texas, condescended to say, that "if the United States would get rid of the abolitionists, they (the Texians) would come heart in hand into the Union." Very good, indeed, general! Had you not better get up a colonization society and have the nuisances removed; they are getting almost as troublesome as the free colored people.

The following is an extract from the general's speech.—*Am. Citizen.*

"The glorious sun, in its haste to go down to its bed of repose, did not allow him to give his views upon one important subject—a subject which he intended, but as it was getting late he would take some other occasion to make his views known in full upon the subject. He meant the annexation of Texas to the United States. He said the whole people of Texas were for the annexation. There was, however, one dissenting voice, and that was the humble voice which was then speaking. Rather than have his own free, noble, generous, beloved Texas joined to this Union with the turbulent and incendiary fanatics, the infuriated abolitionists, with Mr. Adams at their head, he would pray that she might, by some sudden convulsion of nature, by some mighty earthquake be cast out upon the ocean a lone island. And rather than he joined himself in a union with such fanatical enemies of the liberty, freedom and rights of the south, he would prefer to be chained like Prometheus, to a rock, to be devoured by vultures, or like Mazeppa, bound to a wild horse, to be dashed down precipices until life should be extinct. Get rid of these fanatics, gentlemen, and Texas is yours, with all my heart."!!

A Noble Movement.

We have just received a letter from an esteemed friend, who informs us that the Quarterly Meeting of Friends, which terminated its session on the 31st ult. at Mount Pleasant, in this state appointed a delegation of five persons to wait on the ensuing session of the legislature at Columbus, to use their endeavors to obtain the repeal of the oppressive laws against our colored brethren. The delegation agreed, after their appointment, to meet at Columbus on the *second day of the first month next*, [January.] To secure there, a strong and united effort, it will be proper that the friends of equal rights of every name, throughout the state, should by the time mentioned, forward their petitions for the furtherance of the same object that the Friends have in view.

The plan pursued by the Friends of sending a delegation to attend to their petitions, to explain, to correct, &c. ought to be more imitated than it has been. It is, we doubt not, much more effective than to send on their petitions by mail, directing them, as it may in some cases turn out, to the care of some member of the legislature who is lukewarm or opposed. We confess this movement of the Friends gives us more encouragement as to the speedy repeal of the bloody laws that so disgrace us as a people, than any thing else we have seen.—*Philanthropist.*

From the Liberator.

George Thompson.

Is it not time, brother Garrison, to give this distinguished and eloquent advocate of our cause a call to this country! I know not how it may be in other sections of the state, but I am fully persuaded that he could lecture in Essex county without opposition. Vermont is waiting with open arms to receive him. Her Green mountain air is too pure for slavery and mobocracy. Western and central New-York would afford him a noble field. The land of Roger Williams would give him a hospitable reception. Let him come over and help us. He is needed among us. MACEDONIAN.

Essex County.

The foregoing is from the pen of an influential abolitionist. We say AYE to it.—What say our brethren? AYE!

The New-Haven Palladium states, that while the Rev. Mr. Ludlow, of that city, was delivering an address on slavery last week, the windows of the church were broken open, and rotten eggs thrown into the pulpit, and upon the clergyman and the congregation, and personal violence was in some other mode offered to the speaker! Some arrests have been made.

Treasury Notes.—The Treasury notes to be issued by authority of the bill just passed, are to be payable at the treasury in one year from the time they are issued, with such interest, not exceeding six per cent. to be expressed on the face of them, as shall be determined by the secretary of the treasury, with the approbation of the president—the interest to cease at the expiration of the year. They are to be transferable by endorsement, and to be receivable for duties, taxes, land sales, and all payments to the United States, due at the time when they are offered, and credit is to be given for the interest which shall have accrued at the time of offering them in payment. The secretary is authorized to issue them in payment of debts of the United States, or to borrow money on the credit of them.—*Boston D. Adv.*

Small Pox. Seventeen cases of small pox have occurred at Lowell. This should be regarded as an admonition to all those who are not protected from this disease by vaccination.

☞ Monthly Concert of prayer for slaves, on Monday evening next, at the Lecture Room of the South Congregational church, at half past six o'clock.

☞ A special meeting of the Ladies' Anti-Slavery Society of Concord will be held at Mr. Samuel Herbert's on Tuesday next at half past two o'clock, P. M. A punctual attendance is requested.

Temperance Convention.

The friends of temperance in Hopkinton have held a meeting to make some arrangements for the convention to be held in this town on the 7th of Nov., and, as there is no public house in the village conducted on temperance principles, to which they would wish to direct their friends from abroad for entertainment, Capt. Cavis has consented to open his doors for the time being and to provide refreshments for those who may call. Capt. Cavis' residence is nearly opposite the Baptist meeting house, where the convention is to be held.

A. S. CURRIER, Sec'y.

Hopkinton, Oct. 6, 1837.

YOUNG MEN'S STATE TOTAL ABSTINENCE UNION.

At a meeting of the Executive Committee of the New Hampshire Young Men's State Total Abstinence Union, in Concord Sept. 25,—It was voted that the next semi-annual Convention be held on Tuesday the 7th of Nov. next, and that the several Total Abstinence Societies throughout the state be requested to send two or more delegates to said convention.

The Rev. N. Bouton of Concord is appointed to deliver an address during the session.

☞ The Convention is to be held at Hopkinton.

By order of the Ex. Com.

JOHN P. JOHNSON, Sec.

For Sale or to Let.

A large and convenient STORE, situated in this town, on the Parade so called; a place it is believed, where a person of regular and moderate habits might receive a generous patronage, in the sale of English and West India Goods. Apply to the subscriber living in said Chelmsford. D. E. FOSTER.

Chelmsford, Sept. 20, 1837.

POETRY.

From the Liberator.

LINES,

BY J. G. WHITTIER.

Written on reading the famous 'PASTORAL LETTER' *of the Massachusetts General Association.*

So, this is all—the utmost reach
Of priestly power the mind to fetter!
When laymen *think*—when women *preach*—
A war of words—a 'pastoral letter!'
Now, shame upon ye, parish Popes!
Wasn't thus with those your predecessors,
Who sealed with racks and ropes,
Their loving kindness to transgressors?

A 'Pastoral Letter,' grave and dull—
Alas! in hoof and horns and features,
How different is your Brookfield bull,
From him who thunders from St. Peters!
Your pastoral rights and powers from harm,
Think ye, can *words* alone preserve them?
Your wiser fathers taught the arm
And sword of temporal power to serve them

O, glorious days—when church and state
Were wedded by your spiritual fathers!
And on submissive shoulders sate
Your Wilsons and your Cotton Mathers.
No vile 'itinerant' then could mar
The beauty of your tranquil Zion,
But at his peril of the scar
Of hangman's whip and branding-iron.

Then wholesome laws relieved the church
Of heretic and mischief-maker,
And priest and bailiff joined in search,
By turns, of Papist, Witch and Quaker!
The stocks were at each church's door—
The gallows stood on Boston Common—
A Papist's ears the pillory bore—
The gallows-rope a Quaker woman!

Your fathers dealt not as ye deal
With 'non-professing' frantic teachers—
They bored the tongue with red-hot steel,
And flayed the backs of 'female preachers.'
Old Newbury, had her fields a tongue,
And Salem's streets, could tell their story,
Of fainting woman dragged along,
Gashed by the whip, accursed and gory!

And will ye ask me, why this taunt
Of memories sacred from the scorner?
And why with reckless hand I plant
A nettle on the graves ye honor?
Not to reproach New-England's dead,
This record from the past I summon,
Of manhood to the scaffold led,
And suffering and heroic woman.

No—for *yourselves* alone, I turn
The pages of intolerance over,
That, in their spirit dark and stern,
Ye haply may your own discover!
For, if ye claim the 'pastoral right'
To silence freedom's voice of warning,
And from your precincts shut the light
Of freedom's day around ye dawning;—

If when an earthquake voice of power,
And signs in earth and heaven are showing
That, forth, in its appointed hour,
The Spirit of the Lord is going!
And, with what spirit, freedom's light
On kindred tongue and people breaking,
Whose slumbering millions at the sight,
In glory and in strength are waking!

When for the sighing of the poor,
And for the needy, God hath risen,
And chains are breaking, and a door
Is opening for the souls in prison!
If then ye would, with puny hands,
Arrest the very work of Heaven,
And bind anew the evil bands
Which God's right arm of power hath riven:—

What marvel, that in many a mind,
Those darker deeds of bigot madness
Are closely with your own combined,
Yet 'less in anger than in sadness'?
What marvel, if the people learn
To claim the right of free opinion?
What marvel, if at times they spurn
The ancient yoke of your dominion?

Oh, how contrast, with such as ye,
A LEAVITT's free and generous bearing—
A PERRY's calm integrity,
A PHELP's zeal and christian daring—
A FOLLEN's soul of sacrifice,
And MAY's with kindness overflowing!
How green and lovely in the eyes
Of freemen are their graces growing!

Ay, there's a glorious remnant yet,
Whose lips are wet at freedom's fountains,
The coming of whose welcome feet
Is beautiful upon our mountains!
Men, who the gospel tidings bring
Of liberty and love forever,
Whose joy is one abiding spring,
Whose peace is as a gentle river!

But ye, who scorn the thrilling tale
Of Carolina's high-souled daughters,
Which echo's here the mournful wail
Of sorrow from Edisto's waters,
Close while ye may the public ear—
With malice vex, with slander wound them—
The pure and good shall throng to hear,
And tried and manly hearts surround them!

O, ever may the power which led
Their way to such a fiery trial,
And strengthened womanhood to tread
The wine-press of such self-denial,
Be round them in an evil land,
With wisdom and with strength from heaven,
With Miriam's voice, and Judith's hand,
And Deborah's song for triumph given!

And what are ye who strive with God,
Against the ark of His salvation,
Moved by the breath of prayer abroad,
With blessings for a dying nation!
What, but the stubble and the hay
To perish, even as flax consuming,
With all that bars His glorious way,
Before the brightness of His coming!

And thou, sad angel, who so long
Hast waited for the glorious token,
That earth from all her bands of wrong
To liberty and light had broken—
Angel of freedom! soon to thee
The sounding trumpet shall be given,
And over earth's full jubilee
Shall deeper joy be felt in heaven!

Drinking Song.

BY MRS. SIGOURNEY.

Drink, friends, drink deep—the noon is high;
Drink and forget your care—
The sultry summer suns are high—
Drink, and your strength repair;
The deer that from the hunter flies,
The warrior, red with slaughter,
The camel 'neath the burning skies,
Quaff deep the crystal water!

Our father, Son, the example gives,
Our mother, [illegible]
He, [illegible] drinks [illegible] the clouds,
[illegible] drinks below—
Pledge high, pledge long, the friends you love,
To absent wife and daughter,
Or blooming maid who rules your heart,
[illegible] *water!*

MISCELLANY.

From Human Rights.

"Poems by a Slave."

Our good friend, Lewis C. Gunn, of Philadelphia, has just republished a very interesting tract of 24 pages, with the above title, from the pen of the slave whom we have introduced into our poet's corner. Had these *lyrics*, twenty-one in number, been first published by abolitionists, they would have been set down as a forgery—a fraudulent attempt to exalt the character of "African" intellect. But it fortunately happens that they were first given to the world eight years ago, by a colonizationist of the highest respectability. Our opponents will not dare to question their genuineness, and for ourselves we have no disposition to do it. The explanatory preface of the original publisher is as follows:

"George, who is the author of the following poetical effusions, is a slave, the property of Mr. James Horton, of Chatham county, North Carolina. He has been in the habit, some years past, of producing poetical pieces, sometimes on suggested subjects, to such persons as would write them while he dictated. Several compositions of his have already appeared in the Raleigh Register. Some have made their way into the Boston newspapers, and have evoked expressions of approbation and surprise. Many persons have now become much interested in the promotion of his prospects, some of whom are elevated in office and literary attainments. They are solicitous that efforts at length be made to obtain by subscription, a sum sufficient for his emancipation, upon the condition of his going in the vessel which shall first afterwards sail for Liberia. It is his earnest and only wish to become a member of that colony, to enjoy its privileges, and apply his industry and mental abilities to the promotion of its prospects and his own. It is upon these terms alone, that the efforts of those who befriend his views are intended to have a final effect. To put to trial the plan here urged in his behalf, the paper now exhibited is published. Several of his productions are contained in the succeeding pages. Many more might have been added, which would have swelled into a larger size. They would doubtless be interesting to many, but it is hoped that the specimens here inserted will be sufficient to accomplish the object of the publication. Expense will thus be avoided, and the money better employed in enlarging the sum applicable for his emancipation. It is proposed, that in every town or vicinity where contributions are made, they may be put into the hands of some person who will humanely consent to receive them and give notice to Mr. Weston R. Gales in Raleigh, of the amount collected. As soon as it is ascertained that the collections will accomplish the object, it is expected that they will be transmitted without delay to Mr. Weston R. Gales. But should they ultimately prove insufficient, they will be returned to subscribers.

None will imagine it possible that pieces produced as these have been, should be free from blemish in composition or taste. The author is now 32 years of age, and has always labored in the field on his master's farm, promiscuously with the few others which Mr. Horton owns, in circumstances of the greatest possible simplicity. His master says he knew nothing of his poetry, but as he heard it from others. GEORGE knows how to read and is now learning to write. All his pieces are written down by others; and his reading, which is done at night, and at the usual intervals allowed to slaves, has been much employed on poetry, such as he could procure, this being the species of composition most interesting to him. It is thought best to print his productions without correction, that the mind of the reader may be in no uncertainty as to the originality and genuineness of every part. We shall conclude this account of GEORGE, with an assurance that he has ever been a faithful, honest and industrious slave. That his heart has felt deeply and sensitively in this lowest possible condition of human nature, will easily be believed, and is impressively confirmed by one of his stanzas,

Come, melting pity from afar,
And break this vast, enormous bar
Between a wretch and thee.
Purchase a few short days of time,
And bid a vassal soar sublime,
On wings of liberty.

Raleigh, July 2, 1829."

Though we put small confidence in our critical discernment, we are ready to say without hesitation, that George's soul is kindled with the true poetic fire. Some of his verses would do no dishonor to the melodious muse of Gray, while not a few would not lack that wedding garment of touching and delicate thought which would qualify them to appear among the sonnets of Wordsworth. That our readers may be able to judge our judgement, we give a few samples. The following verses are from an ode to creation:

"Heaven's chief delight was man
Before creation's birth—
Ordained with joy to lead the van,
And reign the lord of earth.

When sin was quite unknown,
And all the woes it brought,
He hailed the morn without a groan
Or one corroding thought.

When each revolving wheel
Assumed its sphere sublime,
Submissive earth then heard the peal,
And struck the march of time.

The march in heaven begun,
And splendor filled the skies,
When wisdom bade the morning sun
With joy from chaos rise.

The angels heard the tune
Throughout creation ring;
They seized their golden harps as soon
And touched on every string.

When time and space were young,
And music rolled along—
The morning stars together sung,
And heaven was drown'd in song."

We *italicise* two lines which seem peculiarly happy. If they are not original with George, we can only say his reading goes beyond our narrow memory, and he had taste enough to distinguish between diamonds and paste.

The following lines are in memory of Rebecca, herself a slave girl. From the pen of a slave, this bright welcoming of death is unspeakably significant and affecting:

"I view thee now launched on eternity's ocean,
Thy soul how it smiles as it floats on the wave;
It smiles as if filled with the softest emotion,
But looks not behind on the frowns of the grave.

The messenger came from afar to relieve thee—
In this lonesome valley no more shalt thou roam;
Bright seraphs now stand on the banks to receive thee,
And cry,'happy stranger,thou art welcome at home.'

Thou art gone to a feast, while thy friends are bewailing,
Oh, death is a song to the poor ransom'd slave;
Away with bright visions the spirit goes sailing,
And leaves the frail body to rest in the grave.

Rebecca is free from the pains of oppression,
No friends could prevail with her longer to stay;
She smiles on the fields of eternal fruition,
Whilst death like a bridegroom attends her away.

She is gone in the whirlwind—ye seraphs attend her
Though Jordan's cold torrent her mantle may lave;
She soars in the chariot, and earth falls beneath her,
Resign'd in a shroud to a peaceable grave."

Now our partizanship may warp our judgment, we confess; but of this at least we are sure, that if Gray and Wordsworth had been born and bred "the property of Mr. James Horton, of Chatham county, North Carolina," they would not have composed better verses than negro George—No, nor would Dan Homer, John Milton, Will Shakspeare, nor even Doctor Sam Johnson himself. We say then, that George has the *root of the matter* in him as much as any of the poets whose tombs Americans are so proud to have seen in Westminster Abbey, and for not better cherishing whom in their lifetime, the whole British nation is accused of ingratitude. Now mark how we cherish the buddings of genius in America! *The poet's works are published and the profits are to be sacredly devoted to purchase the poet's body,* THAT IT MAY BE EXILED FOREVER FROM HIS NATIVE SHORES!—Lift up thy head, George! there is another world coming, (if haply thou hast not reached it already,) where avarice and hypocrisy shall receive their deserts. We humbly recommend to the nine ladies who watch over the interests of song, to weave for slavery and colonization a curse, or grand *anathema*, so comprehensive and particular, that not a joint, finger nail, or hair of them shall escape unexecrated, and the twain monsters shall be sent down to the infernal caverns from which they issued. For so holy an object the said ladies shall have the use of our columns to any extent they please.

Canada.

Progress of Revolution.—The Montreal Vindicator of Oct. 6, contains a Declaration of the Society of the "SONS OF LIBERTY, of Montreal, to the *Young Men* of the North American Colonies." The language is, much of it, from our own Declaration of Independence, and complains of various grievances.—It speaks of "assuming our rank among the Independent Sovereignties of America." "Two splendid opportunities (says the Address) have been lost. Let us not be unprepared for the third!" The Address, in closing, pledges "all our energies" in the accomplishment of measures of reform, and "to act as circumstances may demand." It is signed by Andre Ouimet, President, by two Vice Presidents, Treasurer, three Secretaries, and 37 others, including A. B. Papineau, the names mostly French. The paper is filled with matter resembling the Boston papers in 1770-5. One article refers to the assembling of regular troops—one regiment to be stationed at Three Rivers for the winter, and asks, "Where will they be in the Spring?—The mightiest armaments of despots melt before the spirit of a free people!"—followed by a quotation from Byron:

"A King sat on the rocky brow
"That looks o'er sea-born Salamis;
"And ships, in thousands, lay below;
"And men, in armies, all were his.
"He counted them at break of day,
"But when the sun set—*where were they?*"

From the Cincinnati Whig, Oct. 11.

More Lynching.

There has been more Lynching in Vicksburg. The Sentinel of that place of the 28th ult. gives an account of an old man by the name of Grace, who, for giving "free passes" to negroes, was arrested and taken before a magistrate, tried, and discharged, either from there being no law or from want of evidence to convict. A mob of lynchers then took him forcibly from the possession of the Marshal, stripped him, and gave him a severe flogging, and that too, "within hearing of the lamentations and the shrieks of his afflicted wife and children."

Against this atrocious spirit for setting the laws at defiance, the Sentinel and Expositor justly rails, and calls upon all good people, lovers of order and law, to arrest it in every possible way.

The Sentinel and Expositor also details two other horrible cases of lynching, of which we have before seen no mention. The language of that paper is as follows:

"It is only a few weeks since humanity was shocked by a most atrocious and revolting outrage, inflicted by those sanguinary spirits of barbarism, the lynchers, on the person of a Mr. Saunders, of Madison co., in this state. These enemies of the peace of society, of order, law and civilization, dragged this respectable planter from the bosom of his family, and mutilated him in the most brutal manner—maiming him most inhumanly, besides cutting off his nose and ears, and scarfyning his body to the very ribs! We believe the subject of this foul outrage still drags on a miserable existence—an object of horror and pity. Last week a club of Lynchers amounting to four or five individuals, as we have been credibly informed, broke into the house of William Scott, of Wilkinson county, a respectable member of the bar, forced him out, and hung him dead on the next tree. We have heard of numerous minor outrages committed against the peace of society, and the welfare and happiness of the country, but we mention these as the most enormous that we have heard of for some months."

Colored People of Philadelphia.

In a recent publication from the Philadelphia Moral Reform Society of Colored Persons, it is stated that their number in that city and county, is about twenty-five thousand—the real estate owned by them, on which they pay taxes, is valued at eight hundred and fifty thousand dollars—that they have fifteen churches, and thirty-four clergymen of different sects—twenty-one schools—seventeen Sunday schools, with one hundred and twenty-five teachers—sixty-four benevolent societies, for the relief of members in sickness, etc.—four temperance societies, etc.

Genius vs. Labor.

"Of what use is all your studying and your books?" said an honest farmer to an ingenious artist. "They don't make the corn grow nor produce vegetables for market. My Sam does more good with his plough in one month, than you can do with your books and papers in one year."

'What plough does your son use?" said the artist quietly.

"Why he uses —— ——'s plough to be sure. He can do nothing with any other. By using this plough, we save half the labor; and raise three times as much as we did with the old wooden concern."

The artist quietly again turned over one of his sheets, and showed the farmer a drawing of the lauded plough, saying, I am the inventor of your favorite plough, and my name is ——.

The astonished farmer shook the artist heartily by the hand and invited him to call at the farm house and make it his home as long as he liked.—*Common School Advo.*

Feathers.

LIVE GEESE and RUSSIA FEATHERS, for sale cheap, by GEO. HUTCHINS.
Sept. 23—3m.

TO BE LET.

THE HOUSE on Main street in Concord—south wing of the Leach Building (so called)—a few doors south of the Phenix Hotel.—Terms favorable, and possession given immediately. Apply to
Oct. 5, 1837. GEORGE KENT.

For Sale at this Office.

ADAMS' Fourth of July Oration, Price twenty five cents.

ANTI-SLAVERY ALMANACS for 1838—by the hundred, dozen, or single.

Dr. S. C. HEWETT'S STRENGTHENING PLASTER, or SALVE, Price 50 cents.

New Goods.

JUST RECEIVED at No. 3 WILLIAMS' BLOCK, a prime assortment of FALL GOODS, viz:

Flannels, Sattinets, Cassimeres, and Broadcloths of different colors and qualities, cheap; Camlets; English and French Merino; Crape Camlets; Printed Merino and Flannels; Rose Blankets; Cotton and Silk Hdkfs. do. Shawls; American, English and French Prints, new styles; Cotton and Worsted Hose; Ginghams; Col'd. and White Cambrics; Cotton Flannel; Drillings and Sleeve Linings; bleached and unbleached Sheeting and Shirtings, *cheap enough.* Cotton Warp; glazed Wadding and Batting; Strafford and W. S. Lake SHEETINGS by the bale VERY CHEAP.

—ALSO—

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Children's and Women's SHOES of various kinds and qualities; thick BOOTS.

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Souchong and Young Hyson TEAS; W. I. & Java COFFEE; Saleratus; Raisins and Figs. New-Orleans, Portorico and Havanna SUGARS; Philadelphia Loaf do. New-Orleans, Surinam, Havanna, Portorico and Sugar House MOLASSES; Cod Fish; Mackerel: Tongues & Sounds; Halibut Fins; Salt Pork; &c. &c.

Gentlemen and Ladies call and see for yourselves at No. 3 Williams' Block.
MOSES CHAMBERLAIN.
Sept. 6, 1837.

Dr. Taber's

Vegetable Drastic, Restorative and Mild Aperient

PILLS.

☞ All warranted on attestation to contain not one particle of mineral substance. ☜

SOME of the most prominent diseases wherein these pills have been successfully administered, as communicated to the proprietor from abroad and his own experience, are as follows:

Asthma, Ague and Fever, Billious Fevers and Cholic, Billious Vomiting and Fluxes, Costiveness, Colds and Cough, Dropsy, Dysentery, Fits, Pain in stomach and bowels, Foul Stomach, Gout, Headache, Hypochondria, Hysterical Affections, Indigestion, Jaundice, Pleurisy, Rheumatism, Sore Throat, Worms, Viscid bile and morbid obstructions of every kind.

RECOMMENDATIONS.

We the undersigned, physicians of Addison County, Vermont, having in our pratice become acquainted with the good effects of Doct. Taber's Vegetable Pills, do, from the knowledge we have of them and their component parts, with freedom say that in our opinion, they are superior to all Billious Pills composed of Vegetable substances with which they have been acted, and do not hesitate to recommend them as an excellent Family Medicine, answering the purposes for which they are intended, with a decided preference.

Adin Hall, Orrin Smith, L. M. Kent, W. C. Warner, Erasmus D. Warner.

We do hereby certify that we have made use of Doct. Taber's Vegetable Pills, in various cases of disease, and being convinced of their beneficial effects, do earnestly recommend them to all families and individuals, believing that a fair trial will furnish the most convincing evidence of their usefulness. We have also sold them to several of our customrs who say they consider them the most useful Pills they have ever used.

Alfred P. Roscoe,
Ferson, Fillmore, & Co.

We do hereby certify that we have sold Doct. Taber's Pills for twelve months past, and have found them to give the highest satisfaction to our customers in the complaints for which they are recommended.

A. B. & D. Sands N. Y. city.

For sale wholesale and retail by the Proprietor at Lincoln, Vt. Also by E. H. Prentiss, Montpelier, Vt.; Jonathan Hoag, Weare; John Sawyer, Henniker; Micajah Breed, Unity; and at this Office. 74—eowly.

Johnson's Vegetable HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this Oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.
Concord, April 1, 1837.

John B. Paine,

LEAD PIPE & PATENT LEAD PUMP MANUFACTURER,
PEMBROKE, N. H.
August 26, 1837.—3m.

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"RIGHT AND WRONG IN BOSTON" being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 30

"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.

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POEMS by J. G. WHITTIER.

☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

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